

Korea.

The Country and People of Korea.

Korea has an estimated area of 82,000 square miles, and a population in 1885 of 10,528,937. The capital, Seoul, has about 250,000 inhabitants. The reigning monarch, named *Li-Hi* in Chinese, succeeded King Shoal Shing in 1864. He was then twelve years old, and came to the throne in 1873. He has shown himself to be both able and progressive. The monarchy is hereditary and absolute. The State religion resembles that of China. Buddhism and the Laotse doctrine prevail among the people, while Confucianism is common among the upper classes.

Among the interesting papers read in the section of Anthropology at the recent meeting of the American Association for the Advancement of Science in Philadelphia, was one by Professor Edwards Morse on "Interviews with a Korean." According to this paper, as summarized in the *Tribune*, the relations between father and son in Korea are strict and severe. When the son comes into a room where his father sits he must stand with his hands folded until invited to sit. He sweeps his father's room, makes the bed, and rises early to build the fire, even at midnight. If the son wakes up at night hungry or cold he inquires if his parents are not hungry or cold also. Boyhood lasts until fifteen or until married. All property belongs to the father until he dies, no matter how much the son earns. If the son lives in a separate house then he has his earnings, but if his father should have no money he can sell his son's house. After the death of the father the money goes to the eldest son.

The daughters are perfectly free about the house. They are familiar with the father and their brothers and act a good deal like spoiled children. Male and female servants do not sit down together in the same room. Servants are inherited. They are bought and sold. Loyal servants work and support their masters when poor. The higher classes employ private tutors for the education of their children. In olden times there were public schools in Korea. The schools of the country are now of a private character. Five rules are drilled into the children from the earliest age: To obey their father, respect their elder brothers, be loyal to the king, respectful to the wife, and true to their friends.

Koreans eat rice, soup, and fluid with a spoon. In this respect they are different from other Asiatic tribes like the Chinese, Japanese, and Manchurians, who employ as a rule chop-sticks. At the table they never speak, and they always eat slowly. In passing dishes both hands must be used. To use one only is considered impolite. There is a prohibition against decorating the outside of private houses. Streets are named after trees, men, historical events, and attributes. Mourning clothes consists of a hat of large size coming down on



KING OF KOREA.

the shoulders, which also covers the face. The mourning color was formerly white; it is now yellow.

The position of women in Korea is degraded and unhappy to the last degree. Among the better classes they never attempt to go out, and seldom visit even their relatives. Under the customs existing 500 years ago they enjoyed much greater freedom. Among the Korean superstitions are a dislike to have a cat approach a dead person. If such an accident happens the corpse will stand upright, and the body has to be knocked down with a broom. In eating rice, which is always eaten with a spoon, if the first spoonful is dropped, it is considered a sign of bad luck.

Unlike Europeans, they believe the number of thirteen to be lucky, but they agree with them in considering a horseshoe over the door as bringing good luck with it. They also, like people do here, get over bad dreams by saying that dreams go by contrary. In occupying a new house the first thing they do is to have a woman carry in a bunch of matches. This insures prosperity. If the ear itches it is a sign that some one is talking about you; if it is the chin, that cake will be received. If a Korean dreams of a Buddhist priest he considers himself in danger of being poisoned. The

hooting of an owl is thought to announce the death of the master of the house. Money found is considered bad luck, as it is gained without labor, and every evenly-balanced Korean will spend it before he enters a house. This, he thinks, will avert any calamity.

An American Traveler in Korea.

I went by boat from Japan to Fusan in Korea. Fusan is a Japanese settlement, and it is necessary to go about two miles to see the Koreans in their homes. It was a festival day, when the spirits of the departed dead are supposed to visit their earthly abodes, and all the people were in their holiday attire. It was also a day of comparative rest, and approaches the nearest to a Christian Sabbath of any day in the year. A few men were trading and active as usual, but the most of them were strolling about for conversation or pleasure, and I saw several groups engaged in gambling. The women were occupied about their ordinary work, such as washing, cutting grass, etc., or engaged in gossip; while children were standing around their homes, or engaged in childish sports.

The Koreans come to Fusan in large numbers for the purpose of trade, and are also employed as boatmen, servants, etc. But Korean women do not visit the place, as they are afraid of all foreigners. The Korean boys have their hair parted in the middle, and it hangs in a single braid behind. They act as servants, and when I first saw them I supposed they were women. The ordinary dress of the Koreans is white, and that of the officials is blue. The women also wear blue garments, and have a green border to the cloak which is worn over their head, and with which they conceal their face from the gaze of foreigners. I saw some girls with red frocks, and their appearance was much like that of foreign children.

The houses are built of stones and mud, and are thatched with straw. A few of the better class have tile roofs. All are warmed by means of a flue from the kitchen passing under the stone floor, and thus heating the rooms in which they live and sleep. As wood is scarce, grass (dried) is the ordinary fuel. The general appearance of their homes is filthy and wretched in the extreme. Oil paper is used to cover the floor, and upon this they sleep at night, with only their ordinary clothing for covering. The rooms are low and without furniture. In the kitchen are an iron pot, a few earthen bowls, cups, and gourds, used as vessels.

As we passed along the road we met many women of the poorest class with pots of water, a load of dried grass, or some other burden on their heads. Some ran away, or turned their backs until we passed. All were coarse featured, and the older ones quite ugly looking. In size, color, and general appearance they resemble very closely the Indian women seen in America. A lady who met us, and was very neatly clad, hid her face entirely.

We were invited into a house by a friend of my guide, and after some time a mat was brought for the floor, and the remnant of a foreign chair for my use. After this a plate of persimmons and pears was presented. Then a stew of fish, pork, beef, and some vegetables was served; and lastly, some Korean wine made from barley. Only one cup was used, but a bowl of water was with it, in which the cup could be washed as each person drank. We tasted only the fruit, which was quite good. As they are accustomed to use their cattle until they die of age or disease, we did not care to test the other dishes. Every one seems to use tobacco. The most of them carry a pipe with them, and smoke as they walk along the road. The pipe has a bamboo stem about two feet long, and a bowl and mouth-piece of brass, jade or silver. We met a few tradesmen, or merchants, who were followed by a coolie or cow, to carry their money. They use cash made of copper, brass and iron, and 340 of them equal about one dollar. The load for one coolie is equal to ten dollars, and a cow can carry about twice that amount.

There are but very few trees, and the country is barren and uninteresting. It is a perfect contrast to Japan, where the hills are wooded, green and beautiful. On all sides are graves consisting of circular mounds about four feet in diameter, and two feet high. Except in a few cases of very rich persons, there is no stone or other object to distinguish one from the other. At several points along the roadside I saw memorial tablets which had been erected by the people of some village in honor of a magistrate who had ruled with special wisdom and clemency. We saw two Buddhist priests, who were distinguished by their shaven heads and coarse hempen clothes. They are an ignorant class, and generally despised by the people. Their followers are of the lower classes, and many of the people have no religion.

The distance to Seoul is twenty-six miles, and there are but few houses, and but little of interest on the route. The road winds among the hills, and in dry weather is quite hard and smooth. When it rains it is at times quite impassable. It is wide enough for carts, but there are very few in use in the country. The ordinary means for transporting goods and produce is on the backs of bullocks, horses, or men. Some farmers were plowing with a cow. The plow was a forked stick with a flat and pointed piece of iron attached. Of course only the surface could be moved in this way. Others were using a shovel or spade, and while one held the handle, it was lifted by two or four men who held a rope attached to either edge.

We stopped for lunch at a very rude and uninviting hotel, and while I ate and rested in one portion, the horses did the same in another. The dinner that was served consisted of rice, beans, and some vegetables peculiar to the East. The Koreans eat with spoons and not with chopsticks. After crossing the Han River in a ferry, I reached the south gate of Seoul about six o'clock. There are but few English-speaking residents



KOREAN EMBASSY TO CHINA THE ENVOY AND HIS SUITE.

in the capital, and I found them all on very intimate and friendly terms. The next day a horse and attendant was supplied, and I went out to see the sights. The houses are mostly but one story high, and built of mud and stone. The streets are generally narrow and filthy beyond description. The chimneys are usually but two or three feet high, and open into the street. When the fires are kindled the smoke is often dense and suffocating.

There are no such stores as are common in America, or even Japan. Most articles for sale are exposed in rude booths, or on mats spread by the side of the street. In this way they were selling persimmons, pears, chestnuts, walnuts, jujube berries, grapes, and nectarines. In the season there are also peaches, plums, melons, and apples. Besides fruit, there was tobacco and pipes, candy, sweetmeats, red peppers, sandals, etc. In the

small shops there was also rice, barley, beans, dried fish, and sea-weed vermicelli, and other eatables peculiar to the country. In other places there was silk, cloth, hats, and wearing apparel. Leopard skins were very common, but tiger skins are rare and quite costly. There is no fine pottery made in Korea now, and very little is to be seen. And yet the Japanese learned the art of making fine porcelain from the Koreans, and until recently much of the ornamentation was in Korean style.

The houses of the officials are in large enclosures surrounded by high walls. The foreign residents live in such dwellings, and when fitted up properly they are neat and comfortable. There are no temples, except one small one, in the city, and Buddhist priests are not permitted within the walls. The official and higher classes are either Confucianists, or have no religion.

Missions in Korea.

BY THE REV. EDWARD A. LAWRENCE.

There are few missions which possess to-day the peculiar interest of those in Korea. The country itself is full of striking contrasts. It has been eminent in various arts and has lost that eminence. The evidence of its past leadership one will find in Japan rather than in Korea. It has had a great religion, and has imparted it to others, but itself has lost it.

It has received its customs and morals largely from others, and is now being opened to the West, yet it has been found in some respects more conservative even than China. The costume of to-day is that which was worn and discarded in China centuries ago.

The aspect of the people is, in some respects, more intelligent and commanding than that of either the Chinese or Japanese, and this very fact makes the contrast with their squalid surroundings the more disgusting, while it gives the more hope that they may be lifted from a state which seems alien to their native condition.

It simply adds another to the many paradoxes to be found here, to say that there are most promising missions in Korea without any present opportunity for mission work. The old laws by which Roman Catholic Christianity was so nearly extirpated, are still in force. The attempt of France to secure religious toleration was a failure. The missionaries are closely watched to see that they do not attempt religious teaching. All their direct public work at present is strictly secular, though grandly humane, and surely preparatory to the Gospel.

What is being done may be briefly told. Eleven French priests have their center in Seoul, the capital. Mr. Ross has begun an important work on the borders of Manchuria and Korea. Besides this, the entire present mission force is American, consisting of Drs. Allen and Heron, physicians, the Rev. H. G. Underwood, and Miss Ellers, a lady physician just arrived, all representing the Presbyterian Board; of the Methodist Episcopal are the Rev. H. G. Appenzeller, and W. B. Scranton, M.D., with his mother, Mrs. M. F. Scranton, of the Methodist Episcopal Church. In addition there are: Mr. D. A. Bunker, Mr. H. B. Hulbut, and Mr. G. W. Gilmore and wife, who have just arrived. These have been designated by the United States Government at the request of Korea, to take charge of a government school now opening, where they will instruct thirty Koreans appointed to attend.

The government hospital is under charge of Drs. Allen and Heron, where they are also training a class of natives as physicians. Dr. Scranton maintains a private hospital and dispensary, while Mrs. Scranton has made a good beginning with a school for girls, and Mr. Appenzeller with one for boys.

The Presbyterian Orphanage, under charge of the Rev. Mr. Underwood, was highly commended by the king at the very start. A royal school of interpreters is in charge of Mr. Halifax, an Englishman, while, as has

been said, the new government school is under the sole care of three Americans, all Christians, two of them, at least, ordained clergymen. Certainly Christians and missionaries have a good hold on Korea. Still, all is yet preparatory and secular. No religion is taught in the schools. Not even Christian songs are allowed the orphans, so that secular ones must be introduced.

Within the last fortnight, in one point, a great gain has been made. Dr. Allen's well-known courage and skill at the time of the Korean massacres, have won for him the gratitude of both king and people. Yet, although he has frequently prescribed for the king at a distance, the maneuvers of the native physicians have succeeded in baffling the king's purpose of summoning him for personal consultation. Week before last, however, the queen was sick. Receiving no help from her own doctors, she sent for Dr. Ellers, who, under escort of Dr. Allen, visited the court, and in the presence of the king and other members of the royal household, prescribed for the queen. The visit was twice repeated during that week. The American physicians were treated with great ceremony, being detained at the second visit to an elaborate dinner prepared expressly for them. On the third visit Dr. Ellers returned from the palace in a fine palanquin, presented to her by the queen, who, beside being personally quite attracted by the American lady, told her that Korean physicians were "no good," intimating her satisfaction with the new treatment.

All of this predisposes Korea in favor of Western civilization, and opens the way for direct labor. The missionaries are known to be missionaries; but their character as such is, so far, simply ignored.

The tale of the first convert, baptized by a Protestant minister in Korea, is full of interest. He had read in a Chinese account of the Western nations, that Christianity was their prevailing religion. The same book denounced that religion as most pernicious. Yet it seemed to him that a religion held by nations so advanced in other respects, must be well worth knowing. He, therefore, commenced his inquiries, yet secretly, because of the Korean laws.

One day he appeared, for the first time, before Mr. Underwood, and asked for instruction in English. Being received with others, he came for a few days, and then disappeared, without explanation. He said afterward, that what he had wanted was, not English, but Christianity, which he had been told the missionaries taught. Disappointed in that, he cared for nothing else.

Still his search was continued, although he came to the conclusion *that the missionaries had nothing to do with Christianity.*

One day, however, he happened to be in Dr. Allen's office, where he found a Chinese copy of one of the gospels lying on the table. Overjoyed, he quietly appropriated it, took it home, read it through that night, and appeared the next morning to Mr. Underwood, holding

up the gospel, and exclaiming, "*This is good!*" One night had given him great familiarity with the precious volume, and they had a long conversation together.

He sought and obtained more of this sacred reading. Fresh light and instruction came to him each day. His heart was fixed, his choice was made. This was what he had long sought, and now it was his.

He soon expressed a wish to be baptized. After careful examination, this was privately done, and, when I saw him, he was giving every evidence of growth in the knowledge and love of Christ.

There is talk of starting a new school at some central point. The missionaries have been considering what amount of money they shall ask for at home for the purpose. But this man tells them not to seek foreign money for the school. He assures them that Koreans should and can raise the money if the missionaries will only teach.

Danger, however, lies before this convert. The only Korean rite which forms a part of Korean life is ancestor worship. At certain seasons every family assembles to engage in this ceremony. The first absence causes no special questioning. At the second, inquiries begin. In the case of this man they would result in the discovery that he is a Christian.

It is said that the Romanists, after the conversion of a Korean family, encouraged their assembling by themselves in apparent conformity with the customs of their neighbors, while in fact, they should engage in the worship of God. But, even if right, this deception would not be possible here, because the man's conversion is as yet kept secret from his family. Besides which, he sees and rejects the falseness of any such compromise.

Yet the disclosure of his change brings danger of public execution or private assassination. The only course which seems open at present is a temporary exile. It is possible that before these lines are read, he may have taken up his sacred studies in some Christian school in China.

But everything in Korea is uncertain. The gates of liberty *may* be flung wide open in a few months. Now is the time for the study of the language and other preparatory work.

There is no telling how long this state of things may last. Despite the progressive sentiments of the king, the conservative anti-foreign party is to-day in power. It may be out of power to-morrow. It is, on the whole, remarkable that preparatory medical and educational work has made such advance under such a government. The tide of civilization and foreign influence cannot be stayed. Five years at longest will probably see Korea thrown open to the spread of the Gospel. But this result may be reached through further revolutions and deeds of violence worse than Korea has witnessed. Decapitation and assassination are the main political methods in use. There may be a bloody revolt of the people against the official classes if changes are too

long resisted. Those residing here must be prepared for all possibilities.

But, meantime, friends at home should not expect too much apparent result from the labors of their representatives here. More men and women are to-day needed to do the present work and put themselves in readiness for the time when the Gospel shall be unbound. But they must come prepared to wait, content to do what seems secular work, and to make themselves ready for the opportunity when it comes, as come it surely will, whether in a month or in five years.

The nearest approach to religious liberty yet secured is the right granted by treaty to citizens of the United States, as well as to other foreign residents, to hold their own religious services, and to erect for this purpose a chapel if desired.

Until lately even this concession was not made use of. But within the last month Sunday religious services in the English language have been organized with alternate use of liturgical and non-liturgical forms. The number of worshippers does not warrant the present erection of a chapel. Nor would it have been considered wise to use the right conceded of building a church. But in this juncture Capt. Wm. H. Parker, the American Minister at Seoul, interposed with the offer of the office of the American Legation. The Korean Government was duly notified; it presented no objection, and for three successive Sundays the services have been held under the American flag, fifteen or twenty Americans and English being present. But while no formal objection was made, personal expressions have been thrown out to the American Minister and others, implying that some of those connected with the government are displeased with the movement and wish to have it stopped. Captain Parker's reply was to refer them to the rules of the American Legation, which expressly stipulate that such use as this may be made of the Legation building.—*Independent*.

A Korean's Confession.

(Dr. W. B. Bonnell sends the following confession of a young Korean who has been a student in the Anglo-Chinese University and has lately been converted and become a member of the Methodist Episcopal Church, South. "The confession and experience is in his own original and systematic method of expression and is very characteristic.")

A SYNOPSIS OF WHAT I WAS AND WHAT I AM.

I had not heard of God before I came to Shanghai—For

I was born in a heathen land.

I was brought up in heathen society.

I was taught in heathen literature.

I continued in sin, even after having been informed of the Divine Religion—For

Sensual gratifications were preferred to sober and godly life.



CITY OF SEOUL, KOREA.

I reasoned that human life being short, one must be allowed to enjoy as much pleasure as he is able.

I thought that "a whole man does not need a physician," *i. e.*, I was contented with my own righteousness, as if there were any in me. The more I thought I was righteous, the more dehaed I became.

From the early part of 1886 to the close of the same year I found myself walking in a different path from that which I had pursued—For

I became conscious of my wickedness and of the necessity of preparing a pure soul for the future world, which I never before believed (in).

I discovered the utter impossibility of living a truly sinless life by any human help. I lately read over the four principal Confucian books, and found many good proverbs. But since no one is bound to obey them, and since they—the maxims—cannot satisfy the demands of the soul, I failed to find what I sought for.

I attempted to shake off many evil practices, and in some measure succeeded in doing away with some of the leading sins which I loved like honey.

This effort was helped by the Bible, other religious books and religious lectures.

The obstacles to my conversion—Were

The fear of persecution and mockery.

The liability of making adversaries of former friends.

The frequent attacks of doubt and other temptations.

I desire to be baptized, for the hope—That

I may bend my time and talents, whether they be five

or one, on improving my knowledge and faith in the religion, so that I may, God willing, live a useful life for myself and for my brethren.

I may when night comes, have no need of seeking for salvation at the gate of death, as many do.

I may thereby be acknowledged as a different man from what I was, and lessen the number of temptations into which one is liable to be led when he stands midway, undecided which way to go.

I believe—That

God is love.

Christ is the Savior.

If the prophecies concerning this physical world have been so literally fulfilled, those concerning the future world must be as true.

[Signed]

T. H. YUN.

March 23, 1887.

Methodist Episcopal Mission in Korea.

BY REV. H. G. APFENZELLER.

I send views of our Methodist Episcopal Mission property in Seoul. The pictures are taken from the hill on which we hope to erect our college building. The buildings designated by No. 1 show our hospital and dispensary. Dr. Scranton's assistant stands at the door where the patients enter. The window next to him shows the reception room, and immediately back of this is the dispensary. The large room, of which two sides and three windows are visible, is the operating

room. The rest of the building is given to wards, etc. The whole is well arranged and admirably adapted to the work designed. No. 2 shows a part of Dr. Scranton's house. No. 3 shows a part of the buildings of the United States Legation. No. 4, the buildings of the Presbyterian Mission, and to the left and adjoining are those of the Russian Legation.

We have reached the close of the second year of the Korea Mission and the last quarter has been the best. Dr. Scranton's professional work is increasing satisfactorily, and the work outside the hospital is likewise increasing. He feels that when he can enter the homes of the people and gain their confidence he is on a fair way to do substantial missionary work.

As for the school work it has prospered beyond my most sanguine expectations. We speculated last winter that if we had ten students we would be doing well. But we have three times that number in actual attendance. I do not enroll any until they have been in attendance several days. I will tell you how I got some of my students.

All the roads in Korea lead to Seoul and everybody has a desire to visit the royal city. They come to see their friends, and many of them "sponge." One of these men came from the Fusan province, and after wearing out his welcome at his friend's house, came to study English. I gave him a trial and he turns out to be a good man, but has to be supported entirely. The mission feeds him and I clothe him.

Another came from Quelpart, the large island south of Korea. He first made application at the Presbyterian Orphanage, but being too old to enter he came to us on their recommendation. He is the best man in the school.

We have a little boy, the son of a coolie. That is, his father was a nobleman in the country, but poverty overtaking him, rather than starve to death he waived his claim to nobility and took to manual labor and in consequence fell to the coolie class. But even a working man in Korea finds it hard to live, and as the study of English was a means, in this case, of getting rice, the father sent the boy to me. But he did not like English and left. His father assured him that rice and clothing were missing at home, but even after this argument the lad was not persuaded to take up American speech. He finally received what Solomon recommended would make a wise son and this snasion was successful, and he is studying now with enthusiasm.

There are some from Seoul in the school who do not now and will not receive any financial encouragement. The men from the country must receive some aid or they cannot afford to come, and we are of the opinion that a little encouragement now will give them a taste for English and enable us to preach Christ to them. I am throwing them more and more upon their resources and making them feel that a return is necessary for what we give them.

Our way is difficult because of differ— examples set

by the other schools. The Royal School, within calling distance from ours, gives not only rice but holds out office to those who do well, and office is the average Korean's heaven. The Government Hospital students likewise have everything provided. At the Presbyterian Orphanage the poor are looked after. All these schools do excellent work being under the direction of Christian men. We shall gradually introduce self-support.

We are also doing some work among the Japanese here. We meet some of them regularly on Sundays for the study of the Word and the work is encouraging.

Seoul, Korea, Jan. 3, 1887.

The Methodist Episcopal missionaries in Korea are:
 Rev. H. G. Appenzeller and wife.
 Rev. W. B. Scranton, M.D., and wife.
 Mrs. M. F. Scranton.

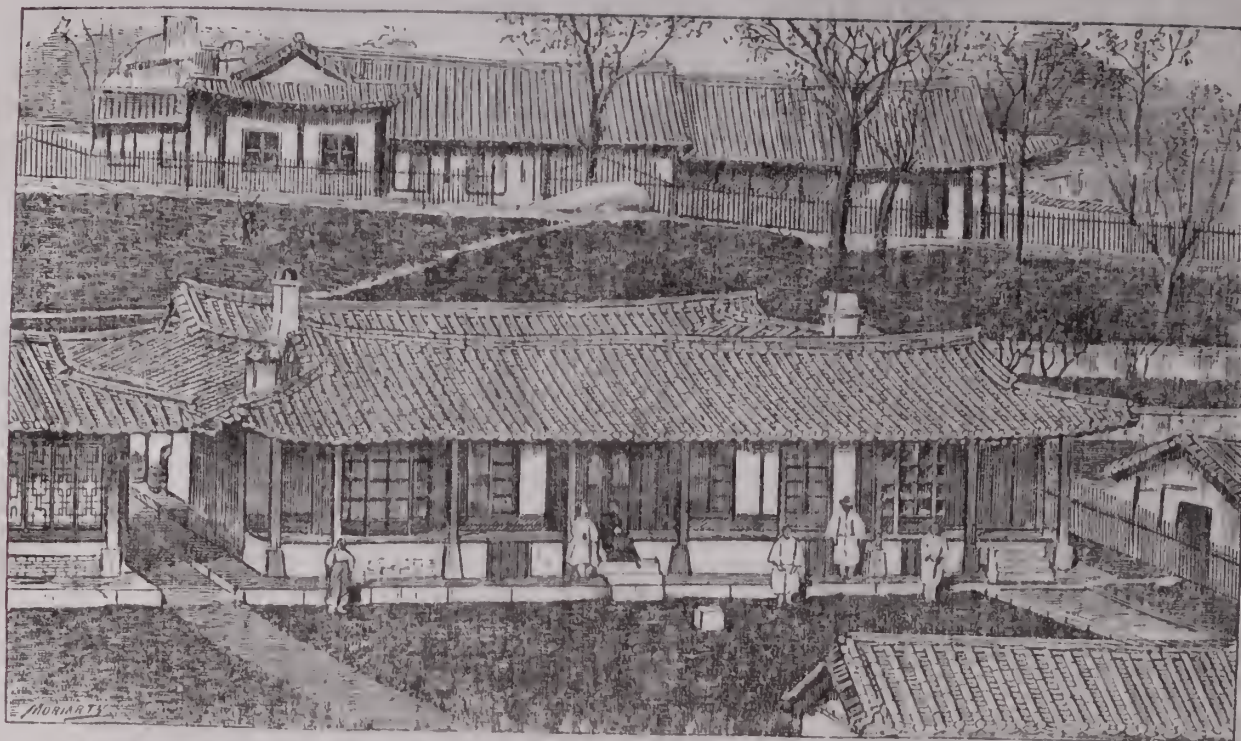
Rev. H. G. Appenzeller writes to the *Independent* from Seoul, Korea, March 21:

"Christian work is moving forward in the Hermit Nation. A Bible committee, for the translation of the Bible, has been formed by the missionaries at Seoul. Several Koreans have been baptized and others are studying the Word. This, at present, is done in a private way, because of the existing laws against the introduction of Christianity.

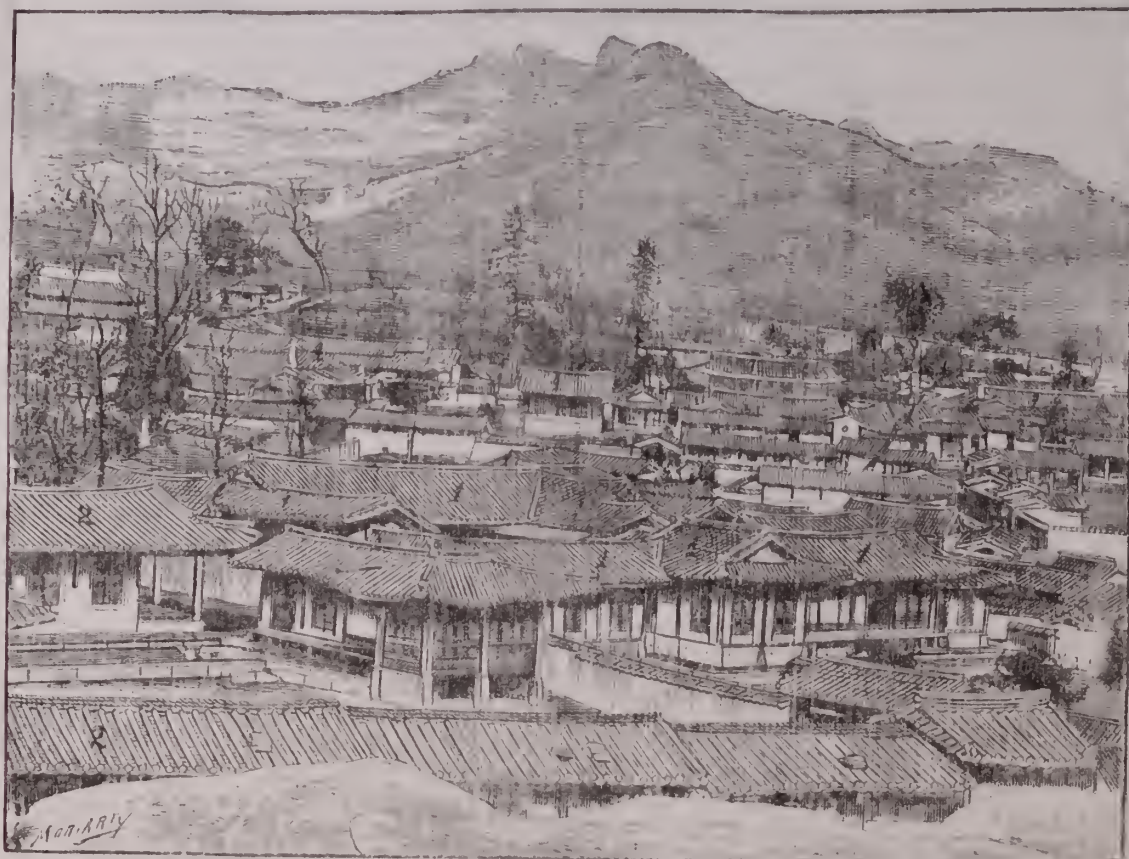
"The medical and educational work of the Methodist Episcopal Church Mission has received royal recognition of late. The members of this mission, which is now two years old, were the only foreigners at Seoul not connected in one way or other with the government. Dr. W. B. Scranton opened a private hospital nearly a year ago, and so successful has been his work, and acceptable to the Koreans, that the king, when told of it, not only sent his thanks, but gave the hospital a name and a sign-board, which is governmental recognition of the work.

"The school for the education of women, and that for the men, have likewise received similar royal recognition and endorsement. This is a substantial gain, because the character of the men as missionaries is well known.

"Mr. Wm. McKay sent here to put up the electric [Edison] light in the King's palace was accidentally shot by a soldier who, with that curiosity characteristic of the Koreans, was examining a revolver. His majesty was much troubled at the accident, and after Mr. McKay's death, which took place less than twenty-four hours after he was shot, the King sent word to Mrs. McKay offering to give her a house, support her during life, and educate her son. On the day after the burial she received \$500 from the king expressive of his sympathy. As the shooting was purely accidental, petitions were at once sent in to save the soldier's life. The custom is to behead men immediately, but the appeals prevailed in this instance, and after a short term of imprisonment the man will be released. I am glad to be able to write this as showing a phase of character of the Koreans generally lost sight of."



THE HOUSE IN FRONT IS THE RESIDENCE OF REV. H. C. APPENZELLER. THE HOUSE BACK IS THE RESIDENCE OF MRS. M. F. SCRANTON, AT SEOUL, KOREA.



SEOUL, KOREA.

- 1.—Methodist Episcopal Hospital. 2.—Dr. Scranton's Home. 3.—United States Legation. 4.—Presbyterian Mission.

...the glad tidings of the gospel...
...the glad tidings of the gospel...
...the glad tidings of the gospel...

THE GOSPEL IN ALL LANGUAGES

CONTENTS:

KOREA: Country; People; Religion; Protestant Missions; Roman Catholic Missions; etc. Protestant Missions of the Nineteenth Century. The Methodist Centenary Conference. Foreign Missions of the Presbyterian Church, North. Foreign Missions of the United Presbyterian Church. Monthly Review of Missions in Papal, Mohammedan and Heathen Lands.

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These from the east.
These from the land of China.

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Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall bear witness unto us both in Jerusalem and unto the uttermost parts of the earth.

And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

Scott, Bishop Charles P. [North China Mission Letters] "A Visit to Corea, the newly opened Country" 2 pp.

With Bp. Bickersteth of Japan, lands in Chemulpo, Sept. 26, [1887] Visits the two Chinese catechists in Fusan, stationed there with their families by Archbishop Wolfe at Foochow - "They are learning the ^{Chinese} language and interesting the people about them in Xty." Both wives speak English. Hold communion service with them - p. 2.

See also. Report of the Year 1887 of the Society for the Propagation of the Gospel in Foreign Parts.
Lond. Spottiswoode & Co. 1888. pp. 52-56. Catechists sent "some two years ago" - i.e. 1885.
But also says ~~casually~~ "So far as we know there are no Km missions, RC or Prot. in any of the open ports." R.C. have Bp. & 2 priests in Capital, 10 other priests in diff parts. p. 53.

16

1887

Yokohama, Japan. March 8th. 1887

Dear Dr. Ellinwood;

The Mission voted me permission to take a run to Yokohama for the change and I am here now and expect to be leaving again in about a week.

There are one or two matters that I wish to write to you about and hence this letter.

First then in one matter there has arisen a difference of opinion in the mission and I want the Board to tell me what position they desire me to take.

Several men were baptised by me just before I left Korea. They passed a good examination, gave good reasons for the hope that was in them and in spite of the fact that it might be death to them to profess Christianity, said that they must obey God rather than man. Drs Allen and Heron were both present at their examination and united with me in the opinion that they should be baptised. A few days afterwards however I received the enclosed letter from Dr. Allen which I answered as per letter also enclosed. It is my desire that the Board should tell me what they desire my stand to be.

Another matter of great importance to the Presbyterian mission and one that I had hoped to let you know of before but there has been no mail leaving before the opening of the new Port in Pyang An Do or just across the border. The primary idea was to open Pyang An itself, a city larger than Seoul and one to which the revolutionary party of a few years ago wished to move the capital but this is a little too far up the river and it is thought that better results will be obtained by opening a port a few miles nearer the sea. Wherever the port may be opened it is bound to be of great importance to Korea as it is in what can best be termed the manufacturing district and right near to the coal mines which are said to be quite extensive. It is of importance then that this place be occupied at once and we ought to be ready to do so but there is no one to put in there. If we do not go in the Methodists will. They are expecting out some three new families for Korea alone this spring and it seems that they are going to distance us. We could double and treble our work in six months had we the men and I cannot understand why it is that we have been left so long without reinforcements. Anyhow whether you reinforce us at Seoul or not you ought by no means to let the new port be opened without at once starting a station there.

(2)

Mr Appenzeller and I have prepared a retranslation of the Gospel of Mark as the Work of Rijutei has proved itself as useless and I brought it over with me to get it printed. I had heard about the various difficulties in Japan and had received special instruction from the missionaries in Korea to get it down printed in such a way as to avoid these difficulties. On consultation with Dr. Hepburn he suggested that I should ask the three Bible societies to print it conjointly.

Had there been no Bible society in the field we as Americans would have preferred that the American society should do the work but we had to recognise the fact that the British and Scotch societies are now both there on the field. The former, with a Korean colporteur who has been working for them for two years and the latter with two Japanese colporteurs, one in Fusan and one in Seoul. Under these circumstances nothing but the plan proposed by Dr. Hepburn seemed open to us.

I proposed the matter to the two societies here and was sorry to find that the American Society would not go in for the matter till they heard from home and I therefor decided to let the Scotch Society print it with the understanding that as soon as word comes from home the American Society can unite if they desire to do so. About the British and Foreign Bible Society, Korea is worked from the China agency and I have written to Mr. Bryant telling him that he too can unite if they desire to do. The missionaries as a whole in Korea have requested me to be very particular in this matter and I trust that the plan that has been followed may be of service.

There is also another matter that I desire some instruction about although I have not as yet presented it to our mission. It is on the advisability of having a small press in Korea on which Christian pamphlets etc in Korean can be printed. If for every little thing that is to be done some one has to come to Japan or to go to China to have it done it will be very costly work. As it is now here, I have to read the proof of Marks' Gospel because there is no Japanese that can read Korean. An attempt is going to be made to get a Korean in Tokko to undertake it but it is not certain that one can be obtained. A small press would not cost much and it seems to me that it would be a ~~good~~ paying investment. But I must close. Trusting that you are enjoying good health I remain Yours Sincerely

H. G. Underwood

Seoul Aug. 20. 1887

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My dear Dr. Ellinwood;

At our annual meeting held Aug. 18. we audited and approved the treasurer's accounts for the year just ended, full particulars of which Mr. Underwood as treasurer will send to you, he will also tell you how we used the small surplus we found after posting all our liabilities.

As we had not heard any reply to our estimates except what you had written to Mr. Underwood on your receipt of our estimates we were obliged to conclude that you had granted them in full, so a committee was appointed (Drs. Allen & Heron) to purchase the property adjoining the mission for which an appropriation was asked, that this is a wise investment of money is evident to all who watch the growth of this section of the city, the foreign settlement will be here, and this property, in addition to the added safety, in health which the removal of the of the tumble-down, crowded huts which now cover it, will give, will be available either for the erection of new buildings or for sale to others.

Since writing the above the mail has come in and we now know exactly what has been granted us, we are very glad the estimates are as large as they are for our work here is steadily increasing, and if we only had men we could have a school of at least fifty by the end of '87, the work is open to us, not so much ^{perhaps} in the way of teaching of Jesus Christ, but in school ^{work} which the government will very gladly encourage in every possible way, send us out more

^{men as}
~~men~~ soon as you can find them, they must learn the lan-
-guage before they can teach of Christ and while they are
studying ^{they} ~~they~~ can be so well employed in teaching, and
at the same time become acquainted with the people a-
-long whom they are to work. 132

If the work for women is to be begun successfully we
we must have a lady who can take charge of it, the ladies
now on the field with house-hold cares cannot devote suf-
-ficient ^{the} time to the work that it will demand in its be-
-ginning, though they could each give some hours a day
last spring Mrs Heron began a school and had, altogether
six girls and women in attendance, but after teaching
them for six weeks she was obliged to give it up on ac-
-count of ^{a severe attack of} neuritis on both sides, which of course ~~was~~ work
impossible for some months, indeed it was not until we
came to the river that she recovered her usual strength,
there being no one else to take up the work for various
reasons, she was obliged to send the ~~work~~ to Mrs. Soman of
the M. E. Mission, send us a lady of mature years, who
won't be likely to get married withi'n the first year
of her life here, one whose heart is full of ^{genuine} ~~robust~~ zeal
and is sufficiently steadfast not to be spoiled by at-
-tentions.

~~is steadily increasing, and it is our original plan to have a school of at least fifty by the end of '87, the work is open to us, not so much in the way of teaching of Jesus Christ, but in school, which the government will very gladly encourage in every possible way, send us out here~~

3

On motion of Dr. Allen, seconded by Mrs. Bunker, the mission voted unanimously to stand by the plan of work presented some time ago by Mr. Underwood and at time unanimously adopted by the mission. This action was taken because this plan was agreeable to all and seemed to us on the field the best under which to work. As you have already received a copy of this plan there is no need for me to send you another. What will be the end of the difficulties here is still uncertain. I have not yet decided what I will do and Mr Underwood has not told me of his decision. As my hands are too sore to hold a pen I have, as you see by this, borrowed Mr. Underwood's Caligraph to write this.

Yours very truly

Heron, M.D.